

Under the heading "Self-Confidence," a paragraph is quoted from Chinese papers to the effect that should the Duke of Edinburgh visit the Prince of Wales, the latter will not have an interview with his Royal Highness!

## SELECTIONS

FROM THE

# VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 1st to the 7th of September, 1869.

THE *Julwatore* of the 28th of August alludes to the case of one Narain Singh, who is said to have been imprisoned at Rangoon for the last twenty-three years, and has petitioned the Governor-General, through the authorities of Rangoon, to be allowed to return to his own country, the Punjab, and reside there. The writer says that this person was in the service of Moolraj, and when Mooltan was captured he gave himself up to Government, receiving from that time to this Rs. 30 per mensem.

Allusion is made to the widely different opinions expressed by the leading men of England concerning "the intentions of Russia," and the feeling of Russia with regard to England and Central Asia, &c., &c. Mr. Gladstone's opinion is quoted about the Umballa meeting, and what passed at it, viz., "that the Ameer Shere Ali should keep up firm friendship with the British; and, while showing no regard for the Russians, should not be exactly at enmity with them." It is further said that, hearing of this, the Russians were much displeased, and have consequently interfered with the trade in British goods, levying a tax of 30 per cent. upon such goods. The writer adds, "Perhaps the English Government will act upon this, or perhaps be silent on this point."



Under the heading "Self-Conceit," a paragraph is quoted from China papers to the effect that should the Duke of Edinburgh visit the city of Pekin, the "Prince King" will not have an interview with his Royal Highness !

The *Koh-i-Noor* of the 23th of August mentions, on the authority of an Agra correspondent, that since the Courts of the Sadr Sudur and Small Causes have been united, many cases remain unheard and untried in consequence of the departments being overworked. This, it is said, causes much distress and trouble in these hard times, when people have to attend Court over and over again.

The *Allygurh Institute Gazette* of the 27th of August mentions that Moulvie Syud Ahmed Khan Bahadoor, C.S.I., Life Honorary Secretary of the Allygurh Institute Society, accompanied by his sons and Mirza Khooda Dad Beg, the London Scholarship-holder from Oudh, had the honor of a private interview with His Grace the Duke of Argyll on the 27th of July last ; and further that Monsieur Garcin DeTassy had addressed a highly complimentary letter to Syud Ahmed Khan, copy of which is re-published.

The rest of the paper is principally occupied with a reply to PHILANTHROPIST, a writer in the *Friend of India*, who it seems has assailed the *Allygurh Institute*, in defence of which the writer points out the many benefits the Institute has been the means of conferring on the masses of Upper India.

A correspondent, signing himself JUSTICE, mentions " that the editor of the *Benares Ukhbar* has been called to account by Government for stating in his paper that the present Police constables are generally found more associated with thieves than were the chowkeedars of the old system."

JUSTICE thinks that Government has made a mistake in this matter, " as the voice of public opinion should not be thus silenced by putting the editor to trouble ;" and at the



same time he thinks that the editor had good grounds for what he asserted, &c., &c.

The *Lawrence Gazette* of the 30th of August referring to the conduct of the teachers in the schools of the Jounpore district, who accused some Deputy Inspectors, Mohurrirs, &c., of extorting money from them, and to the decision of the Judge who investigated the charges, viz., that the money so extorted yearly was only repaid by the teachers to the Deputy Inspectors who had lent it—the editor expresses himself as greatly astonished, and enquires whether *all* the teachers were starving that they borrowed money from the Deputy Inspectors? “And,” he continues,—“What! do the Deputy Inspectors carry on the trade of Bankers that they advance money in loans for one year? We do not believe this, because we have never heard of such transactions between officers and their subordinates.”

Alluding to the notice in the Calcutta papers of the ball given by the Maharajah of Jeypore to the Governor-General at Simla, the writer is of opinion that, although the fact of the “Begum Sahiba” of the Governor-General having danced with the Maharajah has displeased some of the English, it was to his thinking a royal act to do away with any distinction of the Hindoostanee.

Referring to the statement that Rajah Maun Singh “talks like a madman,” it is said that in consequence his country has been made over to the Court of Wards.

The *Rohilkund Ukhbar* of the 28th of August publishes replies to the questions put by the Nynce Tal Society and sent to the Moradabad Association, by Pundit Taradut, Deputy Inspector, Moradabad.

To the first question as to the best place for teaching females, to which no Hindoostanee could offer any objection—whether it should be a school or a private house?—the reply is that a school established at the house of some respectable, worthy person in the town, would be best suited; and it is



added that none but respectable, worthy women should be admitted: and, with the exception of the relations of the scholars, no one should be permitted to visit there, &c., &c.

The second question as to the most suitable person to teach women, is answered to the effect that a woman of good character and unexceptionable conduct is the best. Age is said to be a secondary consideration. In the absence of such a woman, an aged Brahmin (among Hindoos) would be the best, and for Mahomedans, "among whom there are many learned females, if such a person cannot be found, a *Moulvie* of good reputation should be selected." The books considered most suitable for teaching are the *Balbodh*, *Pahara*, *Hurufi Tahajji*, *Ratnawalli*, *Silkjawahir*, *Achhar Dipak*, *Ganit Prakash*, *Mabadi-ool Hisab*, first and second part; after which religious books should be used: among Hindoos *Kajyanda Moksh*, *Bishn Sahasr*, and *Gita*; among Mahomedans, the *Koran*.

The writer thinks that the students should be examined yearly by ladies, on the part of Government: those under 12 years might be at Colleges, those of riper years behind the screen. "The Deputy Inspector might do this; but in all cases the willing consent of the parents and guardians is necessary; and at the time of examination there should be two or four sensible persons of that portion of the town present, as well as the guardians of the girl," &c., &c.

Under the heading "Hydrabad" it is said, that Sir Salar Jung is anxious to establish Courts of Small Causes at Hydrabad, as he highly approves of the system; but he experiences great difficulty in obtaining officers for them. It is suggested that he might get suitable officers from Bombay. The writer thinks that there can be very little justice dealt out by courts presided over by Brahmins and Mahrattas.

The *Unjuman Hind* of the 28th of August does not require particular notice, nor does the *Moofeed-ool Anam* of the 1st of September.



### **E R R A T A .**

**IN the Report on Vernacular Newspapers for the period ending the 14th of August, at page 386, 5th line from top, for "Mantud Shurif" read "Maulood Shureef."**

**At page 418, para. 2, for "Those under twelve years might be at colleges, those of riper years behind the screen," read, "little girls under twelve might be examined in their schools, the elder ones behind the screen."**



RECAPITULATION

In the Report on Tennessee Newspapers for the period ending the 1st of August, at page 836, 8th line from top, the "planned ahead" word "planned ahead" is used.

At page 848, line 2, for "those under twelve years of age" at colleges, those of eight years should be used, "read" in the girls under twelve might be examined in their schools, "no one is behind the screen."



The *Raza Khaliack* of the 15th of August, alluding to the appointment of Hindoostanee Judges in the Chief Courts of India, says, that in the first instance the order was to appoint one Native Judge, but that now it is ruled that there are to be two in each High Court. "In accordance with this order, all the High Courts have been so provided except the Allahabad High Court: perhaps this exception is in consequence of Sir William Muir supposing that there is no Hindoostanee in the North-Western Provinces possessing sufficient ability, or otherwise worthy of the appointment. But there are many Bengallees up to the work. Still they are foreigners, and do not belong to the North-Western Provinces; therefore they cannot be appointed. For this reason only Englishmen have been appointed in the North-Western Provinces." The writer adds that these people are greater sharers of his grief, and repose or ease, and are much better acquainted with his customs, religion, and the habits of his family, and his country.

The *Gwalior Gazette* notices the trouble the Maharajah has taken in organizing arrangements to meet the scarcity of grain in his territories. He is said to have at once ordered in grain from the different *Subas*, "by which much ease and comfort have been bestowed upon the people." The grain-dealers, too, are said to have obeyed the Maharajah's orders with all cheerfulness.

The *Sholatore* of the 31st of August does not require special notice.

The same remark applies to the *Nasim Jounpore* of the 31st ultimo, the *Abhaiyat Hind* of the 11th of August, and the *Ukmil-ool-Ukhbar* of the same date.

The *Educational Gazette* of the 30th of August publishes an article on promotion in the Educational Department. The writer appears to have been led to the subject by some articles in the *Pioneer* and *Delhi Gazette*, which papers he thinks



are "doing a little constitutional trial, the result of which will be nothing save the blackening of the columns of those journals." The writer says that Rs. 1,500 (for one Inspector) will be given to Mr. Keen (Cann), the Meerut Inspector; the Rs. 1,200 will be given to Mr. Lloyd of Agra; while the Rs. 800 will fall to the lot of some new Inspector of the third grade, "of which the Baboo Sheo Pershad is said to be deserving. Among the Principals, Mr. Griffith will get Rs. 1,200, and Rs. 1,000 will go to the Principals of the Agra and Bareilly Colleges," &c., &c. The writer then speculates upon what may happen if ("which God forbid") Mr. Cann does not return from England, as to who will get the Rs. 1,500, &c., &c. He goes on to praise the Allahabad High School, and the Master—Baboo Athmaram—as well as the "Director Sahib, who has removed bad men out of the Department like flies taken out of milk," &c., &c.; and he concludes by introducing the name of Lala Damodar Dass, who is said to have only now taken to the law, concerning whom and another student Mr. Jardine is said to have made a favorable report to Government, &c., &c.

The *Karnama Hind* of the 30th of August mentions that the authorities at Jeypore have received information of the lawless conduct of the people placed at the "Binass Nuddie" ferry to look after and protect travellers. It is said that travellers are not allowed to cross without payment, and if money is not forthcoming articles of clothing are seized before the passenger is allowed to go across. It is added that orders have been passed on this subject.

Owing to the sale of impure and adulterated medicines, the Committee of Jeypore has resolved to establish a dépôt for the sale of good drugs outside the city: the poor allowed to obtain them free of cost, but the wealthy are expected to pay for them.

The *Oudh Ukhbar* of the 31st of August, under the heading "Proper Sense of Honor," republishes the story from Russia



about a certain German officer who rebuked the Grand Duke for his insulting remark concerning the generality of his (the officer's) countrymen; and who received a box on the ear in return, which led to the Colonel's death by his own hand. The editor of the *Oudh Ukhbar* remarking upon this, says,—“In truth this is a shameful thing; but it is a pity that when the Colonel had made up his mind to die, he let off that ill-bred Prince. It would have been only proper for him to have taken his revenge for the insult before he died, as such a course would have been a good lesson to others not to act in a similar manner.”

The *Neer-ool Ubsar* of the 1st of September publishes some remarks upon the substitution of the Hindee for the Oordoo language in courts of law, much to the same purpose as those in former papers.

Allusion is made to an article in the *Oudh Ukhbar*. The writer thinks that the said article proves that, although it may not be the case throughout Hindoostan, still in a small way the condition of the Oudh country is very bad. The writer considers it a perplexing thing to determine whether the affluence of Hindoostan is greater by comparison under British rule, than it was under former Governments. He thinks that, outwardly, it should be greater under British rule; but in his opinion the condition is as has been described (in the article alluded to?), and he proposes giving replies to it. He goes on to say,—“The *Oudh Ukhbar* asks what is the reason that in times gone by, although the country was always liable to plunder and assault by the Kings of the Gentiles, and other dangers recorded in history, yet no one died of starvation. On the other hand, peace and tranquillity now prevail; and, although every inch of land is cultivated, yet wherever one turns there is lamentation—each one, in his own particular line, is distressed and ruined. These are times of luxurious sensuality. Among the chiefs there is no protection for the poor!—among the nobles there is no opulence and power!



The views and hearts of the wealthy are evil—they reckon up every grain! Openly, this is the condition of this country. In former times whatever was collected in the country was spent in it. One day a man was plundered, the next day, under some pretence or other, his property was returned to him; and, although the authorities and their *umlas* plundered ever so much, still their gains remained in the country, and in some way or other it went back again to those from whom it had been plundered, or to the place whence it had been taken. The country was full enough of wealth and dignity, and the poorest of the poor did not go to sleep without the hope of rising a wealthy man; consequently every one's ambition was great, and their desires free," &c., &c. The writer goes on to say that the case is now very different; that the country has been drained of its wealth, and is daily undergoing the same process of that which remains, or is collected in the houses of Bankers. He asks what ambition can remain—the hope of getting up in the morning, and even finding bread is gone. "Those who have still something left, seeing the state of the times, have become avaricious and parsimonious to such an extent that they pick up *kowries* with their teeth, because they now see that thousands of good and noble families have been ruined by indulging their generous ideas. How many are left in need of even a stale bit of bread!" The writer goes on to say that, although the Government has not taken any money out of the country—seeing that the expenditure exceeds the income—still there are many other expenses by which the wealth of the country has been impoverished; and, moreover, in the darkness of ignorance, the people—from the highest to the lowest—are dependant upon the productions of other countries; and in this way the wealth of the country is gone, and is still going.

"Again, the members of a service drawing thousands of rupees as pay, did not expend the tenth of a tenth part of their income; but in a short time amassed sufficient to retire,



and carry lakhs upon lakhs of rupees out of the country. We lately read in the newspaper of some Sahib, who took away some fifty lakhs (£500,000) out of Hind. When one man can do this, how can wealth remain in our Hind? Let the poor be poor, but the condition of the Chiefs is that they are only Chiefs in name: their treasuries are empty, and when necessary they borrow from the Government. Even this was well enough, but the mutiny scattered what remained, and did for Hind. With it came famine, which is felt up to this so severely. People having expended their all, have only one nose and two ears left, to show that they are living; their bodies are lifeless—service is not to be had—or, if it is, it is only to take up loads, and this is the work of coolies and labourers; but, even with this, after a day's hard work, only two annas are earned," &c., &c.

The writer proceeds to say that it is not every person in distress who can bring himself to beg; that he has known some conceal their distress and die from want of food; that many respectable families are so suffering; and that Government, ever generous—"which is killing the Hindoostanees with the load of gratitude they bear towards it for all the benefits conferred on them"—ought to take notice. "The King ought to deal justice like the work of a saw, and not like the work of an axe." He is further of opinion that had all this distress become apparent in the times of those ancient Kings, they would not have been so regardless and careless of the people they ruled; and he points to history, in support of his argument, that those rulers have in such cases opened out their treasuries; and, following their good example, even the bankers and others behaved so liberally that the distress of famine was not felt. He goes on to argue that this is the custom in other countries, &c.; that the Hindoostanees are deserving of Government money; that their nature is never to forget a debt of gratitude even for one straw; and that their many acts of loyalty and self-sacrifice, shown in the time of



rebellion—all of which must be well known to Government—gives them some claim to it. He proceeds,—“If it be said that the Hindoostanees were unfaithful to their salt and disloyal, the reply is clear as the sun at mid-day, viz., they would never have acted so had not the hard ways, and unprincipled conduct (*kaj rawi*) of some of the sahibs unwillingly made them so misbehave; and it is certain that until a servant has his breath forced into his nose, he will not attack his master; for which reason it is ruled (or forbidden by the *Hookma*) that one should never be in the power of another, that he despair unto death. He goes on to object that so many troops are kept up for the safety of the country, and he recommends that this army be dispensed with, and instead of it to keep up an intercourse (*saluk*), with the Hindoostanees, who will assist Government even better than this army; for it is well known that “when the King is just, his subjects are his army,” &c., &c. The writer concludes by enquiring what the people of other countries will say when they learn that the wealth of Britain, with all its pomp and state, could not ward off the horrors of famine; and by recommending that Government devote at least a crore of rupees to this object.

The *Oordoo Delhi Gazette* of the 4th of September, the *Mosjed-ool Anam* of the 2nd, and the *Punjabee Ukhbar* of the 3rd, do not require particular notice.

The *Khair Khwah Punjab* of the 1st of September, under the heading “Malia Kotla,” publishes some remarks by Munshiee Kunniiah Lall, Superintendent of that place, concerning the impossibility of changing one’s nature. He says that no matter how well-bred or well-educated a man may be—let him be tied down by “law ropes”—still his real nature and disposition cannot be changed. He goes on to say that no one in the world is spotless or without some fault or other; that the English *Hookam* are to some extent faulty by reason of their inexperience, loss of temper, and want of acquaintance



with the manners and customs of Hindoostan; but they are still deserving of praise, because they do not accept bribes, &c., &c. The writer confesses that he presides over two Departments, yet he cannot say that his orders in all cases are pure and stainless; and of hundreds of native officers, in his own experience, very few have been found free from prejudice, and proof against bribes, &c., &c. He proceeds to instance the records of Indian History in support of his argument; and also says that the "Baroda Chief discharged and imprisoned the Fouzdar Lulloo for frequent crimes, but that now he wishes to release him on receipt of a gift." The Jhujjur Newab, who was hanged, ordered his Pundit—Kidarnath—to commit himself with the daughter of a certain Mahajan in order that the latter might be made to pay a handsome fine. And many other cases of bribery and want of integrity are instanced on the part of Hindoostanees in power, to show that if the powers entrusted to European officers were to be made over to Hindoostanees, a great calamity would befall the country. The writer does not consider it strange that whenever a case in which an Englishman is concerned is brought before an English Judge, it is well investigated, and perhaps a little favor shown; "It is written in one of the Shastras that true Brahmins are freed from punishment. What sort of justice can it be to allow a Brahmin who commits himself to go unpunished." The writer concludes by giving the following anecdote: "A Newab Sahib forcibly siezed a man's bride, and, having beaten the bridal party, sent them away. The Sahib Resident did not act with that sense of justice towards the whole of them, as he ought to have done; but ordered that when the Newab went out, one company of a British regiment should go with him. The mother of the Newab on hearing this said, "I sent for them from England, and gave them the Raj of Hindoostan; but then they cannot bear to see my child play." Now observe, when this is the state of all the world, and intoxicating drink is in the well, of what use is it to complain?



The *Uttar Alam* of the 2nd of September does not call for special notice.

The *Allypore Institute Gazette* of the 3rd of September publishes a long article upon "Education in the North-Western Provinces." The writer, after expressing much gratification that the subject is discussed by so many contemporaries, and still more that the Lieutenant-Governor, North-Western Provinces takes such a real and active interest in the education of the people, &c., &c., expresses his dissatisfaction at the results of the question of the higher education in these Provinces. He considers it an undeniable fact that the generality of natives of this country do not study merely for the sake of acquiring knowledge, but to support themselves and their families, and they are, therefore, content with sufficient learning for that purpose, without troubling their heads for the sake of mere titles, &c., &c. It is further said that graduates are generally considered unfit for any other work but teaching, which the writer deems a very mistaken idea; but, nevertheless, they have to look to the Educational Department alone for support, and in it very few vacancies occur. It is, therefore, suggested that, "as a rule, graduates only be allowed to obtain certain posts" under Government, such as "Munsiffships, or even Deputy Collectorships, after passing a special examination in Law;" and he considers it would be only just that in future graduates *only* were examined for Pleaderships in the High Court, &c., &c.

The *Social Science Congress* of the 3rd of September, and the *Meerut Gazette* of the 4th, do not require special notice.

The *Koh-i-Noor* of the 4th of September complains of the oppression exercised over the inhabitants of the city Bahwal, now in the possession of the Rajah of Nabha. This place is said to be about 200 miles from Natha, and consequently the grievances of the people are not known to the Rajah, and "the Nazim and other Ahlkars do as they please." It is added that recently the Thanadar, accompanied by some others,



went to the bazaar and purchased grain, &c., at the rate of four seers per rupee above the *nerick*. They tried to do the same with other articles of food, but the *Bunneahs* refused to sell at these rates. A disturbance ensued, and the *Bunneahs* were beaten, &c., &c. The writer calls upon the Rajah of Nabha to interfere and prevent this misrule.

The *Oordoo Muir Gazette* of the 31st of August, and the *Dubdubba Secundree* of the 30th of August, do not require special notice.

The *Kab Bachan Suda* of the 5th of September does not require particular notice; it is a new paper, published at Benares.

The *Ukhbar Benares* of the 26th of August expresses surprise that the Maharajah of Jeypore should have disposed of a property so valuable as his salt lake to Government, and says that the price realized is not known.

It is noticed that opium, to the value of many lakhs of rupees, has been smuggled out of Malwa, and that Government has sent Police out towards Kuttiawar to seize it.

The *Murdhurmint* of the 30th of August, alluding to the intention of the Rajah of Putteealla to visit Simla, and give a feast to the *Lord Sahib*, says that "the Rajah will certainly give a grand feast; but he wants to see whether the (*Sari Mithe*) *Lady Sahiba* of *Mayo Sahib Bahadoor* will bestow the same amount of honor and respect upon Putteealla as she did upon Jeypore or not."

The *Ukhbar Benares* of the 2nd of September, under the heading "New Road," says that the Emperor of Russia contemplates opening a new route to Hindoostan, *via* the *Baltuk Semundur* (Baltic Ocean) to Iran, on the borders of Hindoostan, and up to Lahore by land. It is added that any one may then reach Lahore from London in eight days!



The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1869.	1869.
1	Julwatore,	Meerut, ...	Augt. 28th	Sept. 1st
2	Koh-i-Noor,	Lahore, ...	" 28th	" 1st
3	Allygurh Institute Gazette,	Allygurh, ...	" 27th	" 1st
4	Lawrence Gazette,	Meerut, ...	" 30th	" 1st
5	Rohilkund Ukhbar,	Moradabad, ...	" 28th	" 2nd
6	Unjmun Hind,	Lucknow, ...	" 28th	" 2nd
7	Mofid Am,	Agra, ...	Sept. 1st	" 2nd
8	Rafa Khaliah,	Shahjehanpore,	Augt. 15th	" 3rd
9	Gwalior Gazette,	Gwalior, ...	" 22nd	" 3rd
10	Sholatore,	Cawnpore, ...	" 31st	" 3rd
11	Nusseem Jounpore,	Jounpore, ...	" 31st	" 3rd
12	Abhaiyat Hind,	Agra, ...	Sept. 1st	" 3rd
13	Ukmil-ool Ukhbar,	Delhi, ...	" 1st	" 3rd
14	Educational Gazette,	Agra, ...	Augt. 30th	" 4th
15	Karnama Hind,	Lucknow, ...	" 30th	" 4th
16	Oudh Ukhbar,	Lucknow, ...	" 31st	" 4th
17	Noor-ool Uhsar,	Allahabad, ...	Sept. 1st	" 4th
18	Oordoo Delhi Gazette,	Agra, ...	" 4th	" 4th
19	Moofid-ool Anam,	Futtehgurh, ...	" 2nd	" 5th
20	Punjabee Ukhbar,	Lahore, ...	" 3rd	" 5th
21	Khair Khwah Punjab,	Goojranwalla, ...	" 1st	" 5th
22	Ukhbar Alum,	Meerut, ...	" 2nd	" 6th
23	Allygurh Institute Gazette,	Allygurh, ...	" 3rd	" 6th
24	Social Science Congress,	Jeypore, ...	" 3rd	" 6th
25	Meerut Gazette,	Meerut, ...	" 4th	" 6th
26	Koh-i-noor,	Lahore, ...	" 4th	" 7th
27	Oordoo Muir Gazette,	Moozuffernugger,	Augt. 31st	" 7th
28	Dubdubba Sekundree,	Rampore, ...	" 30th	" 7th
29	Kab Bachan Suda (new paper),	Benares, ...	" 30th	" 5th
30	Ukhbar Benares,	Benares, ...	" 26th	" 5th
31	Murdhurmint,	Joudpore, ...	" 30th	" 5th
32	Ukhbar, Benares,	Benares, ...	Sept. 2nd	" 5th

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :

The 16th September, 1869. }

Upper India,